TAHAKUM TO THE TAGHUT

Shaykh 'Abdur-Rahman ibn Hasan Al ash-Shaykh

أهل التوحيد
Publications

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وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ

“And I did not create the jinn and mankind except to worship Me.”

adh-Dhariyat: 56

Publisher's Note

INDEED, ALL PRAISE belongs to Allah, the Lord of creation; may the peace and blessings of Allah descend upon our Prophet Muhammad, the Seal of the Prophets. As for what follows:

This is a translation from a selected and important chapter from an extremely beneficial and important book by a leading scholar of the *salafi da'wah* to *tawhid*. *Fath al-Majid* by Shaykh 'Abdur-Rahman ibn Hasan Al ash-Shaykh (d. 1285 H - *rahimahullah*) is an explanation of the more famous book *Kitab at-Tawhid* by his grandfather: Shaykh al-Mujaddid Muhammad ibn 'Abdil-Wahhab (d. 1206 H - *rahimahullah*), and a near abridgment of the longer, and also the first, elucidiation of the book undertaken by the martyr: al-'Allamah Sulayman ibn 'Abdillah ibn Shaykh al-Mujaddid Muhammad ibn 'Abdil-Wahhab (may Allah bestow mercy on them all). The present translation is of chapter 38 dealing with what today is a widespread epidemic: seeking judgment from the *taghut*. Ponder over it, *akhil-karim*, and examine the realities outside.

Herein the text of *Kitab at-Tawhid* will be in a larger font size at the top of the page in a slightly different font text than that of the explanation undertaken by Shaykh 'Abdur-Rahman. A line is also placed between both to demarcate each of their words. It should be relatively easy to follow, *bi-ithnillah*. The Arabic text used in this translation is that of Dar as-Salam with notes by Shaykh Muhammad Hamid al-Fiqi (*rahimahullah*). Any additional comments found in the footnotes will be marked by 'ed.' in parentheses.

We ask Allah to make us from the people of the truth and to not let our hearts deviate after He has guided us, that He bestows mercy upon us, and guides those who are astray. Indeed, He is able to do that and is the Bestower. And Allah knows best. May He send peace and blessings upon our Prophet Muhammad, his family, and his companions. And all praise belongs to Allah, the Lord of creation.

أهل التوحيد
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Jumada al-Akhirah 1441 *H*

Chapter 38

The statement of Allah (*ta'ala*): "Have you not seen those who claim that they believe in that which has been sent down to you and that which was sent down before you, while they wish to go for judgment [in their disputes] to the *taghut* although they have been ordered to disbelieve in it. And Shaytan wishes to lead them far astray. And when it is said to them: 'Come to what Allah revealed and to the Messenger,' you see the *munafiqin* turn away from you with aversion. How then, when a catastrophe befalls them for what their hands sent forth (i.e., due to their actions), they come to you swearing by Allah: 'We meant nothing more than goodwill and conciliation.' "[1]

Al-'Imad ibn Kathir (*rahimahullahu ta'ala*) commented: "The *ayah* is a rebuke to whoever turns away from the Book and Sunnah and seeks judgment from other than them from falsehood; and that (i.e., falsehood) is what in intended by *'taghut'* here."

What al-'Allamah ibnul-Qayyim (*rahimahullah*) mentioned preceded[2] in defining the *taghut* and that it is anything that drives the slave to exceed the limits, whether that thing is something worshipped, obeyed, or followed. Thus whoever judges in accordance with other than the Book of Allah and the Sunnah of His messenger (ﷺ), then he has judged in accordance with the *taghut* which Allah (*ta'ala*) has commanded His believing slaves to disbelieve in. For indeed, seeking judgment is not done except to the Book and the Sunnah of His messenger (ﷺ) and whoever judges in accordance with them both. And so whoever seeks judgment from other than them exceeded the bounds and has left what Allah and His messenger (ﷺ) legislated and has placed it in an undeserving position.

Similarly, whoever worships anything other than Allah has worshipped the *taghut*. And if what is worshipped is righteous, the worship of the slave is traced back to Shaytan who ordered it, as He (*ta'ala*) said:

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[1] Surah an-Nisa: 60-2.

[2] In reference to the first chapter of *Fath al-Majid*. (ed.)

وَيَوْمَ نَحْشُرُهُمْ جَمِيعاً ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ وَشُرَكَاؤُكُمْ فَزَيَّلْنَا بَيْنَهُمْ وَقَالَ شُرَكَاؤُهُمْ مَا كُنْتُمْ إِيَّانَا تَعْبُدُونَ فَكَفَى بِاللَّهِ شَهِيداً بَيْنَنَا وَبَيْنَكُمْ إِنْ كُنَّا عَنْ عِبَادَتِكُمْ لَغَافِلِينَ هُنَالِكَ تَبْلُو كُلُّ نَفْسٍ مَا أَسْلَفَتْ وَرُدُّوا إِلَى اللَّهِ مَوْلاهُمُ الْحَقِّ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ

"And [mention] the Day We will gather them all together - then We will say to those who associated others with Allah: '[Remain in] your place, you and your partners.' Then We will separate them, and their partners will say: 'You did not used to worship us; sufficient is Allah as a witness between us and you that we were unaware of your worship.' There, [on that Day], every soul will be put to trial for what it did previously, and they will be returned to Allah, their master, the Truth, and lost from them is whatever they used to invent."[3]

وَيَوْمَ يَحْشُرُهُمْ جَمِيعاً ثُمَّ يَقُولُ لِلْمَلائِكَةِ أَهَؤُلاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ قَالُوا سُبْحَانَكَ أَنْتَ وَلِيُّنَا مِنْ دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ

"And [mention] the Day when He will gather them all and then say to the angels: 'Did these [people] used to worship you?' They will say: 'Exalted are You! You, [O Allah], are our benefactor not them. Rather, they used to worship the jinn; most of them were believers in them.' "[4]

If someone is calling for others to worship him, or a tree, or a stone, or a grave, or anything else from those objects taken by the *mushrikin* as idols upon the image of the righteous, angels, and so on, then they are from the *taghut* that Allah (*ta'ala*) ordered His slaves to disbelieve in its worship and to disassociate from it. The worship of anything besides Allah, no matter what it is, is from the actions of Shaytan and his temptations. He is the one who invites to every falsehood and beautifies it to whoever engages in it; and this negates the *tawhid* that is the meaning of *'la ilaha illallah'. Tawhid* is the *kufr* (disbelief) in every *taghut* that people worship besides Allah, as He (*ta'ala*) said:

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَآءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَداً حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ

[3] Surah Yunus: 28-30.
[4] Surah Saba: 40-1.

"There has preceded for you an excellent example in Ibrahim and those with him, when they said to their people: 'Indeed, we are disassociated from you and from whatever you worship besides Allah. We have rejected you and there has appeared between us and you animosity and hatred forever until you believe in Allah alone.' "[5]

And so anyone who worships other than Allah has transgressed the limits and given worship to what does not deserve it. Imam Malik (*rahimahullah*) stated: "The *taghut* is what is worshipped besides Allah."[6] Likewise, whoever calls to rule and arbitrate to other than Allah and His messenger, then indeed, he has abandoned what the Messenger (ﷺ) brought and desired from him. He has placed a partner with Allah in obedience and opposed what the Messenger of Allah (ﷺ) came with in His statement commanding him:

وَأَنِ احْكُمْ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ

"And judge, [O Muhammad], between them by what Allah has revealed and do not follow their inclinations and beware of them, lest they tempt you away from some of what Allah has revealed to you."[7]

And His statement:

فَلا وَرَبِّكَ لا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجاً مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيماً

"But no, by your Lord, they will not believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in full submission."[8]

Therefore, whoever opposes the command of Allah and His messenger (ﷺ) and judges between people by other than what Allah revealed or seeks that, following what his whims

[5] Surah al-Mumtahanah: 4.
[6] For more on the *taghut* and *kufr bit-taghut*, see ibn 'Abdil-Wahhab, *A Letter on Kufr bit-Taghut;* al-Athari, *Is Every Taghut a Kafir?;* Group of Scholars, *Kufr bit-Taghut*. (ed.)
[7] Surah al-Maidah: 49.
[8] Surah an-Nisa: 65.

dictate, has removed the yoke of Islam and *iman* from his neck - even if he claims that he is a believer. For indeed, Allah (*ta'ala*) has condemned whoever covets that and belies their claim of possessing *iman* due to what is inferred and included in His statement: "those who claim,"[9] from denying their *iman*. Verily, "those who claim," is usually only said in reference to whoever claims something while in fact being a liar by opposing what it requires and acting in contradiction to it. And this is affirmed by His saying: "although they have been ordered to disbelieve in it," because *al-kufr bit-taghut* is a pillar of *tawhid*, as the *ayah* in *surah* al-Baqarah makes clear.[10] Thus if he does not complete this pillar, he is not considered a *muwahhid*. *Tawhid* is the basis of *iman* that rectifies all actions and without which actions become void as is clear in His saying:

فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى

"Thus whoever disbelieves in the *taghut* and believes in Allah has grasped hold of the most firm handhold that does not break."[11]

And this is to say that seeking judgment from the *taghut* is considered belief in it.

His statement: "and Shaytan wishes to lead them far astray," is He (*ta'ala*) explaining in this *ayah* that seeking judgment from the *taghut* is what the Shaytan commands and beautifies to whoever obeys him. He highlights that it is from the misguidance of Shaytan and stems from him. He stresses that by using the verbal noun and described it as being so far off [from guidance]. Therefore, it is derived that this is from the worst of misguidance and the furthest from guidance. Four matters are mentioned in the *ayah*:

1. It is a matter that Shaytan desires.
2. It is misguidance.
3. It is stressed upon due to the verbal noun.
4. It is described as being remote from the path of truth and guidance.

[9] Surah an-Nisa: 60. It was quoted in the beginning. (ed.)

[10] In reference to: "There is no compulsion in the *din*. Indeed, the right path has become distinct from the wrong path. Thus whoever disbelieves in the *taghut* and believes in Allah has grasped hold of the most firm handhold that does not break. And Allah is All-Hearer, All-Knower" (2:256). (ed.)

[11] Surah al-Baqarah: 256.

Subhan Allah! What is greater than this Quran and what it conveys [of clear instruction and guidance]? It is proof that it is the speech of the Lord of creation revealed to His noble messenger (Jibril) and conveyed by His truthful and trustworthy slave. May blessings and peace from Allah descend upon them both.

His statement:

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودا

"And when it is said to them: 'Come to what Allah revealed and to the Messenger,' you see the *munafiqin* turn away from you in aversion."[12]

He (*ta'ala*) makes clear that these are the attributes of the *munafiqin* and that whoever does it or seeks it, if he claims to be a believer, then verily, he is at the furthest point away from *iman*. "This is proof," al-'Allamah ibnul-Qayyim (*rahimahullahu ta'ala*) commented, "that whoever is invited to seek the judgment of the Book and Sunnah, then turns away, that he is from the *munafiqin*."

His statement: "turn away," is intransitive and means to shun, because its verbal noun is "*sududa*".[13] How many can be described with this description? In particular those who are affiliated with knowledge? Indeed, they have turned away from the directives of the evidences from the Book and the Sunnah of His messenger (ﷺ) towards the sayings of greatly mistaken individuals who affiliate themselves to the four leading scholars vis-a-vis blindly following them in matters where blindly following them is not permitted. They depend upon a statement in matters where it is not permitted to depend on such. And they made the saying that opposes the text of the Book, the Sunnah, and principles of the *Shari'ah* the relied upon opinion that a verdict can not be valid except through it. Thus the follower of the Messenger (ﷺ) amongst these people became a stranger as the chapter before this clarifies.[14]

[12] Surah an-Nisa: 61.
[13] This is in reference to Arabic grammar and word structure. (ed.)
[14] See *Taking the Scholars and Leaders as Lords Besides Allah*, Ahlut-Tawhid Publications. (ed.)

So reflect on these *ayat* and what follows them. It will become clear to you what most of the people have fallen into from turning away from the truth and abandoning its application in a lot of cases. And we seek help with Allah.

* * *

His statement: "And when it is said to them: 'Do not sow corruption in the land.' They say: 'We are only reformers.' "[15]

And His statement: "And do not sow corruption on the earth after it was set aright. Call upon Him with fear and hope; indeed, the mercy of Allah is close by the doers of good."[16]

His statement:

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِى ٱلْأَرْضِ قَالُوٓا إِنَّمَا نَحْنُ مُصْلِحُونَ

"And when it is said to them: 'Do not sow corruption in the land.' They say: 'We are only reformers.' "

Abu 'Aliyah stated regarding the *ayah:* "Meaning: do not disobey (Allah) on earth, because whoever has disobeyed Allah on earth or commanded the disobedience of Allah, then he has indeed caused corruption in the land. Because the virtue and equity of the earth and the heavens is only with the obedience to Allah and His messenger."[17]

And He (*ta'ala*) narrated the story about the brothers of Yusuf (*'alayhis-salam*) in His saying:

ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيَّتُهَا ٱلْعِيرُ إِنَّكُمْ لَسَٰرِقُونَ...
قَالُوا۟ تَٱللَّهِ لَقَدْ عَلِمْتُم مَّا جِئْنَا لِنُفْسِدَ فِى ٱلْأَرْضِ وَمَا كُنَّا سَٰرِقِينَ

[15] Surah al-Baqarah: 11.
[16] Surah al-A'raf: 56.
[17] Abu Ja'far at-Tabari, in his *tafsir*, relates this exact wording from ar-Rabi'. While ibn Kathir, in his *tafsir*, relates a slightly different wording from ar-Rabi' from Abu 'Aliyah. (ed.)

"Then a shouter cried out: 'O you in the caravan! You are thieves!'... They said: 'By Allah, you know we did not come to cause mischief in the land on the earth and that we are not thieves!' "[18]

Thus the *ayah* indicates that every disobedience is mischief and corruption on land; and the appropriate meaning of the *ayah* is that seeking judgment from other than Allah and His messenger is from the actions of the *munafiqin* and from the corruption in the land. Within the *ayah* is also a caution to not be deceived by the sayings of the people of whims, even if they adorn it with claims. And in it is a warning from being deceived by opinions, the validity of which are not established with proof from the Book of Allah and the Sunnah of His messenger (ﷺ). For how many are those who believes a lie and denies the truth when it comes to him; and this is from mischief on the land. And what results from this corruption is the expulsion of him who delves into it from the truth and the entrance into falsehood. We ask Allah for pardon, well-being, and constant care in the *din*, in worldly affairs, and in the Hereafter.

So reflect, you will begin to notice that in most cases, except for whoever Allah sheltered and conferred upon him strength on account of *iman* and bestowed him with a sound mind when caprices show up and a critical perception when misconceptions turn up. That is from the favor of Allah which He imparts to whoever He wills; and Allah is the possessor of great bounty.

His statement:

وَلَا تُفْسِدُوا۟ فِى ٱلْأَرْضِ بَعْدَ إِصْلَٰحِهَا

"And do not sow corruption on the earth after it was set aright."

"Indeed Allah sent Muhammad (ﷺ)," Abu Bakr ibn 'Ayyash stated about this *ayah*, "to the people of earth while they were in a corrupt state, so Allah rectified them through Muhammad (ﷺ). Thus whoever calls to that which opposes what Muhammad (ﷺ)

[18] Surah Yusuf: 70-73

came with, then he is from the *mufsidin* (corruptors and mischief makers) on earth." Additionally, ibnul-Qayyim (*rahimahullah*) said:

> Most *mufassirin* (scholars of *tafsir*) have stated [it means]: do not cause mischief on it by disobedience and calling to other than the obedience of Allah after Allah rectified it by sending the Messengers clarifying the law (*ash-shari'ah*) and calling to the obedience of Allah. For indeed, the worship of other than Allah, inviting to other than Him, and associating others (*shirk*) with Him are the greatest forms of corruption on earth. In effect, corruption of the earth, in reality, is associating others with Him and opposing His command. Thus *shirk* and calling to other than Allah, establishing objects of worship besides Him and [setting up] one who is obeyed and followed other than the Messenger of Allah (ﷺ) are the greatest vices on earth. And there is no correction for it nor for its people except that Allah is singled out as the one worshipped and obeyed and the call is to Him, not to another and obedience and following is for His messenger, not for anyone else. It is only obligatory to obey others besides him when their command is in accordance with obedience to the Messenger (ﷺ). If they were to issue an order in disobedience to him and in opposition to his law, then there is no hearing and obeying. Whoever contemplates the circumstances of the world, he will find every goodness on earth stemming from the *tawhid* of Allah and His worship, along with obedience to His messenger. And [he will find] that every evil in the world, from tribulations, afflictions, droughts, overcoming by enemies, and so on, stems from opposition to His messenger and calling to other than Allah and His messenger.

The connection with this *ayah* is that referring judgment to other than Allah and His messenger (ﷺ) is from the severest of sins that corrupt the earth. There is no rectification except by ruling by the Book of Allah and the Sunnah of His messenger (ﷺ). And that is the way of the believers as He (*ta'ala*) said:

وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعۡدِ مَا تَبَيَّنَ لَهُ ٱلۡهُدَىٰ وَيَتَّبِعۡ غَيۡرَ سَبِيلِ ٱلۡمُؤۡمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصۡلِهِۦ جَهَنَّمَۖ وَسَآءَتۡ مَصِيرًا

"And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers - We will give him what he has taken and drive him into Hell, and evil it is as a destination."[19]

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[19] Surah an-Nisa: 115.

And His statement: "Then is it the judgment of ignorance they desire?..."[20]

Then he mentioned the statement of Allah (*ta'ala*)

أَفَحُكْمَ ٱلْجَٰهِلِيَّةِ يَبْغُونَ ۚ وَمَنْ أَحْسَنُ مِنَ ٱللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ

"Then is it the judgment of ignorance they desire? But who is better than Allah in judgment for a people who are certain [in *iman*]."[21]

"He (*ta'ala*) rebukes," ibn Kathir (*rahimahullah*) commented, "whoever left the ruling of Allah (*ta'ala*) that comprises every good and forbids every evil, and heads to another ruling from the opinions, desires, and traditions men have invented with no origin from the law of Allah. And this like the people of ignorance when they judged in accordance with their fallacies and deviations and as the Tatar rule by their policies taken from Ghengis Khan, who instituted the *Yasiq* for them. It is a book comprised of rulings borrowed from various legal systems such as Jewish, Christian, and Islamic. And within it many laws are those which he took from his mere opinion and fancy. It thus becomes to his descendents a law that they gave precedence over ruling by the Book and Sunnah. And whoever does that is a *kafir* who is obligatory to fight until he returns to the judgment of Allah and His messenger and does not rule by anything other than them, whether a little or a lot."[22]

His saying:

وَمَنْ أَحْسَنُ مِنَ ٱللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ

"But who is better than Allah in judgment for a people who are certain [in *iman*]."

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[20] Surah al-Maidah: 50.

[21] Surah al-Maidah: 50

[22] Shaykh Muhammad Hamid al-Fiqi in his notes upon *Fath al-Majid* stated after this excerpt of ibn Kathir: "Similar to this and worse, is whoever takes from the French laws and returns the judgment to them in cases of blood, honor, and wealth, and gives them precedence over what he knows and has been made clear to him from the Book of Allah and the Sunnah of His messenger (ﷺ). He is without any doubt a *kafir* apostate for turning away from them and not returning to the ruling Allah revealed. And no name or label is of any benefit, nor any apparent action like *salah*, fasting, Hajj, and so on." (ed.)

It is a question of rebuke, meaning: there is no judgment better than His (*ta'ala*). This is by way of using a comparative expression with what is not shared with another, meaning: and who is more just than Allah in judgment for the one who comprehends the law of Allah, believes, and is certain that Allah is the most just of judges, more merciful with His slaves than the mother is with her child, the all-knowing what is beneficial for His slaves, the one capable of all things, the most wise in His sayings, actions, legislation, and decree?

The *ayah* contains a warning from the ruling of *jahiliyyah* and choosing it over the ruling of Allah. Whoever was to do such has undoubtedly turned away from what is best and the truth to what is opposite of it from falsehood.

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‘Abdullah ibn ‘Amr (*radiyallahu ‘anhuma*) narrates that the Messenger of Allah (ﷺ) said: “None of you believes until his desires are in accordance to what I have come with.” An-Nawawi stated: “The *hadith* is authentic. We related in *Kitab al-Hujjah* with an authentic chain.”

Shaykh Abul-Fath Nasr ibn Ibrahim al-Maqdisi ash-Shafi‘i narrated this *hadith* in the book *Al-Hujjah ‘ala Tarik al-Mahajjah* with an authentic chain as the author (*rahimahullah*) mentioned from an-Nawawi. It was also narrated by at-Tabarani, Abu Bakr ibn ‘Asim, and *al-Hafidh* Abu Nu‘aym related it in *Al-Arba‘in*, which he stipulated that it (i.e., narrations therein) should be authentic reports.[23] This is testified by the Quran with His (*ta‘ala*) statement:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا۟ فِىٓ أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا۟ تَسْلِيمًا

“But no, by your Lord, they will not believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.”[24]

And His statement:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى ٱللَّهُ وَرَسُولُهُۥٓ أَمْرًا أَن يَكُونَ لَهُمُ ٱلْخِيَرَةُ مِنْ أَمْرِهِمْ...

“It is not for a believing man or believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair...”[25]

And His statement:

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[23] In *Jami’ al-’Ulum*, ibn Rajab remarked: “The authentication of this *hadith* is very problematic from a number of angles...” and mentions why it is weak. Nonetheless, Shaykh Sulayman in *Taysir al-‘Aziz* said: “Its meaning is definitely correct, even if its chain of narration is not authentic. Its basis is found numerously in the Quran.” (ed.)

[24] Surah an-Nisa: 65.

[25] Surah al-Ahzab: 36.

فَإِن لَّمْ يَسْتَجِيبُواْ لَكَ فَٱعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَآءَهُمْ

"But if they do not respond to you , then know that they only follow their whims."[26]

Likewise with the other [similar] *ayat*.

His statement: "None of you believes," means: one will not be considered from the people with the perfect, obligatory *iman* that Allah promised to enter its people into Paradise and save from the Fire. Instead, he would be from the ranks of those who transgressed and disobeyed from the people of Islam. And "until his desires are in accordance with what I have come with," desires with restriction means what his self wants, loves, and is inclined towards. Thus if his self loves, inclines towards, and acts in accordance with following what the Messenger of Allah (ﷺ) came with and does not depart from that for something that opposes it, then this is the general description of the people of *iman*. But if it was contrary to that or in some situations or more, the perfect, obligatory *iman* is negated from him as mentioned in the *hadith* of Abu Hurayrah: "The fornicator, when he commits fornication, is not a believer. And the thief, when he steals, is not a believer."[27] This means that being removed from him, due to disobedience, is the perfection of the obligatory *iman*. His level of *islam* is lowered and his *iman* decreased.

Therefore, *iman* is not absolutely placed upon him except with the disobedience or transgression qualifying it. So it is said: a disobedient believer, or a believer by his belief and a sinner by his disobedience. And thus he retains the general *iman* that one's *islam* is not valid except with it as He (*ta'ala*) stated:

فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ

"...then the freeing of a believing slave..."[28]

The evidences that the Salaf of this *ummah* and its leadings scholars are upon - that *iman* is a statement, action, and intention, that increases with obedience and decreases with

[26] Surah al-Qasas: 50.
[27] Related by al-Bukhari and Muslim.
[28] Surah an-Nisa: 92.

disobedience - from the Book of Allah and the sunnah of His messenger (ﷺ) are too many to mention. Included in them is the statement of His (*ta'ala*):

وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَٰنَكُمۡۚ

"And Allah would not cause your *iman* to be in vain."[29]

Meaning: your *salah* to Jerusalem before the changing of the *qiblah*. Additionally, the statement of the Prophet (ﷺ) to the delegation of 'Abdul-Qays: "I command you with *iman* in Allah alone. Do you know what *iman* in Allah alone is? [It is] to testify that none has the right to be worshipped except Allah...". It is found in the two compiliations of authentic narrations and books of *sunan*.

The proof that *iman* increases is His (*ta'ala*) statement:

وَيَزۡدَادَ ٱلَّذِينَ ءَامَنُوٓاْ إِيمَٰنٗا

"And [so that] those who believe increase in *iman*."[30]

"...فَأَمَّا ٱلَّذِينَ ءَامَنُواْ فَزَادَتۡهُمۡ إِيمَٰنٗا..."

"But for those who believe, it has increased them in *iman*."[31]

This is in contrast to those who held that *iman* is a statement - and they are the Murjiah - and those who said that *iman* is affirmation (*tasdiq*) like the Asha'irah. But what is known intellectually and legally is that the intention of the truth is *tasdiq*; acting upon it is *tasdiq*; and a statement through it is *tasdiq*. Thus there is nothing that the people of innovation can bring to refute the opinion of Ahlus-Sunnah wal-Jama'ah. And all praise and thanks belongs to Allah. Allah (*ta'ala*) said:

[29] Surah al-Baqarah: 143.
[30] Surah al-Mudaththir: 31.
[31] Surah at-Tawbah: 124.

لَّيْسَ ٱلْبِرَّ أَن تُوَلُّوا۟ وُجُوهَكُمْ قِبَلَ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ وَلَٰكِنَّ ٱلْبِرَّ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ... أُو۟لَٰٓئِكَ ٱلَّذِينَ صَدَقُوا۟...

"Righteousness is not that you turn your faces toward the East or the West, but [true] righteousness is [in] one who believes in Allah, the Last Day... Those are the ones who have been truthful..."[32]

Meaning: what they performed mentioned in these *ayat* of outward and inward deeds. Adding as a witness to this is the speech of the Arab: a honest caravan (*hamalah sadiqah*).

And indeed, Allah (*ta'ala*) has labeled the whim that conflicts with what the Messenger (ﷺ) brought as an object of worship (*ilah*). He stated:

أَرَءَيْتَ مَنِ ٱتَّخَذَ إِلَٰهَهُۥ هَوَىٰهُ

"Have you seen the one who takes as his *ilah* his own desire?[33]

Some scholars of exegesis (*tafsir*) stated: "He doesn't desire anything except that he carries it out." Ibn Rajab (*rahimahullah*) explained:

> As for the meaning of the *hadith*, it is that a man is not a believer with the perfect, obligatory *iman* until his love is subordinate to what the Messenger brought of commands and prohibitions and so on. Thus he loves whatever he ordered and dislikes whatever he is prohibited from. The likes of this meaning is found in the Quran in various places. He (*subhanahu*) rebuked whoever disliked what Allah loves or loved what Allah dislikes, as He (*ta'ala*) said: 'That is because they hate that which Allah has sent down; so He has made their deeds fruitless.'[34] And He stated: 'That is because they followed that which angered Allah and hated that which pleased Him; thus made their deeds fruitless.'[35]

[32] Surah al-Baqarah: 177.
[33] Surah al-Furqan: 43.
[34] Surah Muhammad: 9.
[35] Surah Muhammad: 28.

Thus is it compulsory upon every believer that he love what Allah loves with a love that necessitates that he will do what is obligatory upon him, for if the love increases so much so that he does what He recommends, then it will be even better; and that he dislike what Allah (*ta'ala*) dislikes with a dislike that necessitates that he will restrain himself from what is forbidden for him, and if his dislike increases so much so that he restrains himself from that which He dislikes [but has not forbidden] in order to be totally safe, then that is even better.

It's established in the *Sahihayn* that he (ﷺ) said: 'None of you have *iman* until I am more beloved to him than his self, his children, his family and all of mankind.' Thus the believer will not be considered such until he gives preference to loving the Messenger over everyone else. The love of the Messenger is a corollary of love that stems from the love of that message with which he was sent. Authentic love requires following and conforming with the love of beloved matters and dislike of disliked matters. He (*'azza wa jall*) says: 'Say: If your fathers or your sons or your brothers or your wives or your tribe, or any wealth you have acquired, or any business you fear may decline, or any house which pleases you, are dearer to you than Allah and His messenger and *jihad* in His path, then wait until Allah brings about His command.'[36] And He (*ta'ala*) stated: 'Say: If you love Allah, then follow me and Allah will love you and forgive you for your wrong actions.'[37] Al-Hasan [al-Basri] said: 'The Companions of the Prophet (ﷺ) said: "O Messenger of Allah, we love our Lord immensely." Then Allah wanted to make a sign for His love, and so He revealed this *ayah*.'[38]

There is in the *Sahihayn* from the Prophet (ﷺ) that he said: '[There are] three that whoever has them will experience the sweetness of *iman*: that Allah and His Messenger are more beloved to him than anything else, that he loves a man only for the sake of Allah, and that he dislikes to return to *kufr* after Allah had rescued him from it as much as he dislikes to be thrown in the fire.'

[36] Surah at-Tawbah: 24.
[37] Surah Al 'Imran: 31.
[38] Related by at-Tabari in his *tafsir*, ibn Abi Hatim in his *tafsir*, and al-Ajrurri in *Ash-Shari'ah*; Mahir al-Fahl graded it weak due to it being *mursal*. (ed.)

Whoever loves Allah and His messenger with a love which is sincerely from his heart, that necessarily requires that he will love from his heart that which Allah and His messenger love, and dislike what Allah and His messenger dislike, that he will be pleased with that with which Allah and His messenger are pleased, and displeased with that with which Allah and His messenger are displeased, and that he will act with his limbs according to the requirements of this love and this hatred. If he does anything with his limbs that contradicts that, and he perpetrates some of that which Allah and His messenger dislike, or leaves out some of that which Allah and His messenger loves, despite it being considered obligatory and his having the power and ability to do it, then that shows a shortcoming in that obligatory love; and he must turn in *tawbah* from that and return to completing and perfecting the love which is obligatory.

Abu Ya'qub an-Nahrujuri said: 'Everyone who claims to love Allah (*'azza wa jall*) but does not conform to His command, then his claim is false. Every lover who does not fear Allah is deceived.' Yahya ibn Mu'adh said: 'He is not truthful, who claims to love Allah (*'azza wa jall*) but does not preserve His limits.' Ruwaym was asked about love and he said: 'Being in harmonious accord in every state, and then he stated: If you were to say to me: 'Die! I would die hearing and obeying and I would say to the one who invites death: Welcome.' Some of the predecessors said: 'You disobey the Lord and you claim to love Him; this, for the life of me, is a foul analogy. If your love were true, you would obey Him. Indeed, the lover is obedient to the One he loves.'

All acts of disobedience arise from giving preference to what the self loves over the love of Allah and His messenger. Allah describes the mushrikin as following their whims in many places in His Book. He (*ta'ala*) stated: 'If they do not respond to you, then know that they are merely following their whims. And who is further astray than someone who follows his whims devoid of guidance from Allah?'[39]

[39] Surah al-Qasas: 50.

> Innovation (*bida'*) is similar: it only arises from preferring whims over the law; and for this its people were deemed 'the people of whims (*ahl al-ahwa*)'. And so likewise with acts of disobedience; they only occur due to preferring whims over the love of Allah and the love of what He loves. Similar to the love of individuals. What is obligatory is that it should follow that which the Messenger (ﷺ) came with; and so it is obligatory for the believer to love Allah and to love those whom Allah loves: the angels, Messengers, Prophets, truthful (*siddiqun*), martyrs (*shuhada*), and righteous (*salihin*) generally. For, indeed, one of the signs of experiencing the sweetness of *iman* is that someone loves a man only loving him for the sake of Allah.
>
> And it is forbidden to ally with and befriend the enemies of Allah and whoever Allah dislikes in general. We have seen that already in other places. By means of this, the entire *din* will become for the sake of Allah. "Whoever loves for the sake of Allah, hates for the sake of Allah, gives for the sake of Allah, and refuses [to give] for the sake of Allah, has completed and perfected *iman*."[40] Whoever loves, hates, gives and withholds because of his own whims, his obligatory *iman* is lacking, and he should turn in repentance (*tawbah*) from that and return to following what the Messenger (ﷺ) came with, giving preference to the love of Allah and His messenger and what contains the pleasure of Allah and His Messenger, preferring it over all selfish desires and wants.[41]

The *hadith* explains the difference between the people of *iman* and the people of *nifaq* and disobedience vis-a-vis their statements, actions, and intentions.

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[40] Related by Abu Dawud from Abu Umamah al-Bahili; Mahir al-Fahl graded it as *sahih*. (ed.)
[41] Ibn Rajab, *Jami' al-'Ulum*, no. 41. This passage was summarized in *Fath al-Majid* but presented in full here. (ed.)

And ash-Sha'bi said: "There was a disagreement between a man from the *munafiqin* and a man from the Jews. The Jew said: 'Let us take the ruling to Muhammad,' due to him knowing he does not take bribes. The *munafiq* said: 'Let us take the ruling to the Jews,' due to him knowing they take bribes. They finally agreed to take the ruling to a fortuneteller in Juhaynah. Then [the *ayah*] was revealed: 'Have you not seen those who claim…' "[42]

Ash-Sha'bi is 'Amir ibn Sharahil al-Kufi; the leading scholar of his time, a *hafidh*, and knowledge of the sciences. He once said: "I never wrote black on white (i.e., never wrote on paper)."[43] He knew many Sahabah and lived well into his eighties, as stated by adh-Dhahabi.

What ash-Sha'bi relates is what clarifies that the *munafiq* is more averse to the ruling of Allah and His messenger (ﷺ) than the Jews and Christians. And there exists more enmity from them against the people of *iman*, as is the reality in these times and before it from them supporting the enemy against the Muslimin and their desire to extinguish the light of Islam and *iman*. Whoever reflects on history and what they have done will recognize that this is the reality of the *munafiqin* - past and present. Allah warned His prophet from obeying them and drawing close to them and exhorted him to wage *jihad* against them in numerous places in His Book. He (*ta'ala*) said:

يَٰٓأَيُّهَا ٱلنَّبِيُّ جَٰهِدِ ٱلْكُفَّارَ وَٱلْمُنَٰفِقِينَ وَٱغْلُظْ عَلَيْهِمْ ۚ وَمَأْوَىٰهُمْ جَهَنَّمُ ۖ وَبِئْسَ ٱلْمَصِيرُ

"O Prophet, strive against the disbelievers and the *munafiqin* and be harsh upon them. And their refuge is Hell, and wretched is the destination."[44]

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[42] Related by ibn Jarir, ibn al-Munthir, and others.
[43] Due to his strong memory he was sufficed from writing. (ed.)
[44] Surah at-Tahrim: 9.

And it was said that it was revealed regarding two men who had disputed with one another. One of them said: "Let us present our case to the Prophet, and the other said: "[Let us present our case to] Ka'b ibn al-Ashraf." Then they presented their case to 'Umar. One of them mentioned the story to him so he said to the one who wasn't satisfied with the Messenger of Allah (ﷺ): "Is this true?" He said: "Yes." So he struck him with the sword and killed him.[45]

In the story of 'Umar (*radiyallahu 'anhu*), and his killing of the *munafiq* who sought the judgment of Ka'b ibn al-Ashraf, the Jew, is proof for killing the one who displays *kufr* and *nifaq*. This Ka'b ibn al-Ashraf was severe in his enmity to the Prophet (ﷺ), in harming him, and showcasing his hostility. Thus his covenant was thereby broken, and his killing was made permissible. Muslim narrated in his *sahih* on the authority of 'Amr:

> I heard Jabir say: "The Messenger of Allah (ﷺ) said: 'Who (will kill) Ka'b ibn al-Ashraf? He has maligned Allah and His messenger.' Muhammad ibn Maslamah said: 'Messenger of Allah, do you wish that I should kill him?' He said: 'Yes.' He said: 'Permit me to speak [what is needed].' He said: 'Speak.' So he came to him and talked with him, and referred to (the old friendship) between them and said: 'This man wants charity, and it has burdened us.' When he heard this, he said: 'And by Allah, you will be put to more trouble by him.' Muhammad ibn Maslamah said: 'Indeed, now we have become his followers and we do not like to forsake him until we see how his affair will end up. I would like you to give me a loan.' He said: 'What will you mortgage?' He said: 'What do you want?' He said: 'Pledge me your women.' He said: 'You are the most handsome of the Arabs; should we pledge our women to you?' He said: 'Pledge me your children.' He said: 'The son of one of us may curse us saying that he was pledged for two wasqs of dates, but we can pledge our weapons.' He said: 'Alright then.' Then he promised that he would come to him with Harith, Abu 'Abs ibn Jabr,

[45] This story comes from multiple routes, with the author choosing the wording closely resembling what ath-Tha'labi narrated and what al-Baghawi related from ibn 'Abbas in his *tafsir*. Shaykh Sulayman in *At-Taysir*, after mentioning the various wordings and who related it, stated: "In sum, this story is famously spread amongst the Salaf and *khalaf* in that it is sufficed from the chain of narration, and due to the many routes it is not hurt by the weakness found within its chain." See also Nasir al-Fahd, *Tanbihat 'ala Kutub Takhrij Kitab at-Tawhid*, pp. 30-3. (ed.)

> and ‘Abbad ibn Bishr. So they came and called upon him at night. He came down to them. Sufyan says that all the narrators except ‘Amr have stated that his wife said: ‘I hear a voice which sounds like the voice of blood (i.e., murder).’ He said: ‘It is only Muhammad ibn Maslamah, his foster-brother, and Abu Na’ilah. When a gentleman is called at night even if he is to be pierced with a spear, he should respond.’ Muhammad said (to his companions): ‘As he comes, I will extend my hand towards his head and when I get a hold of him, then do it.’ So when he came down, he came wearing a cloak; they said to him: ‘We notice from you a smell of perfume.’ He said: ‘Yes, I have with me a mistress who is the most scented of the women of Arabia.’ He said: ‘Will you allow me to smell it?’ He said: ‘Yes, you may smell.’ So he took it (his head) and smelled it. Then he said: ‘Will you allow me (to smell) once again?’ He then got a hold of his head and said (to his companions): ‘Do it.’ Thus they killed him.”

And in the story of ‘Umar is an illustration that the *munafiq* who is steeped in *nifaq*, when he displays his *nifaq*, is to be killed just as in the *Sahihayn* and others that the Prophet (ﷺ) only refrained from killing whoever of them openly displayed his *nifaq* for *da’wah* purposes. For indeed, he stated: “So that people do not say ‘Muhammad kills his companions.’ ” May the peace and blessings of Allah descend upon him.

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Important Points:

1. The *tafsir* of the *ayah* of *surah* an-Nisa and what it contains in helping to understand [the meaning] of *taghut*.

2. The *tafsir* of the *ayah* of al-Baqarah: "And when it is said to them: Do not sow corruption on the earth."

3. The *tafsir* of the *ayah* of al-A'raf: "And do not sow corruption after it was set aright."

4. The *tafsir* of: "Then is it the judgment of ignorance they desire?"

5. What ash-Sha'bi stated as the reason for the first *ayah* to be revealed.

6. The explanation of the truthful *iman* and the belying.

7. The story of 'Umar with the *munafiq*.

8. *Iman* will not be achieved until one's desires are in accordance with what the Messenger (ﷺ) brought.

أهل التوحيد
Publications